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MISCELLANEOUS ARTICLES.

MONTHLY CONCERTS OF PRAYER. NO. II.

(Continued from page 143.)

CAUSES WHICH HAVE HITHERTO LIMITED THEIR USEFULNESS.

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?”

“If a brother or sister be naked and destitute of daily food, and one of you say unto them ‘Depart in peace: be ye warmed and filled,’ notwithstanding ye give them not those things which are needful to the body, what doth it profit?” James ii. 14, 15, 16.

In our former number we endeavored to show the claims of Monthly Concerts upon our regard, by the sublimity of their general plan, and the usefulness of their objects. We now repeat, and shall endeavor to answer the inquiry,—‘Why has not a greater amount of benefit resulted from their establishment and observance?’ For years has the incense of prayer been, almost universally, offered up on these monthly altars:—for years has the grand cause of christian benevolence been regularly brought before the immediate notice of Jehovah in supplication; and yet how little has been accomplished, in comparison with the vastness of the desired results! Why is it that fire from heaven has not fallen upon the offerings of suppliant Christendom?—Why has not God laid bare his right arm, and stretched it forth to redeem?

These questions must enter the bosom of every man of enlightened conscience, and produce within him the most earnest inquiry and the most solemn self-examination. It is our hope

that we may be able, in this article, to give them a reply somewhat satisfactory.

The various reasons why success, commensurate with the grandeur of the scheme of Monthly Concerts, has not followed their institution may all be resolved into two classes:—viz. those originating in consciences wickedly unenlightened;—and those arising either from want of faith, or from hypocrisy. The first class of reasons originates in sinful ignorance of duty. We say *sinful* ignorance, because ignorance of duty, among Christians in this day of light, can scarcely exist apart from a wicked neglect of the means of information. “There are thousands, we doubt not, who are following the dictates of their consciences in withholding themselves entirely from the missionary field of labors:—and many who, like Saul of Tarsus, go as far as to persecute the active saints, “verily believing that they do God service.” But consciences of this sort are no fit guides:—and they are no justification of conduct which follows their teaching. If Paul was guilty, as he afterwards confessed himself to have been, for what he did as a persecutor, it was on the ground that a dutiful and strict investigation of truth, within his reach, would have shown his error. On this very ground will such ignorant Christians of our day be condemned. There is light all around us, bright as the conflagration of the world: it blazes and flashes in our faces; it shines from the word of life, which teaches us duty; it shines from the blessings which the religion of Christ has given us; it is reflected back from the blackness of darkness that broods over the heathen world. He that cannot now see is wilfully blind. To all such we would speak in the forcible language of Whiston—you are criminal, if you neglect the means of information which are all around you.

We would most earnestly press home this point upon our brethren; for on it we believe is turning the moral destiny of the world. There is abroad so active a spirit of inquiry, so much light, and so many facts;—the atmosphere of the religious world is so full of knowledge, that Christians cannot but breathe it in: they cannot shut their eyes upon it: they cannot be deaf to its calls. We consider it of great importance for the Christian community to be fully aware, that to neglect the acquisition of religious knowledge, which surrounds them, and is not only in their reach, but claiming their attention, is *sin*—actual, heinous *sin*:—that they are bound by adamant obligations to search diligently, study intensely, and labor zealously, in the cause of their Master; and that it is criminal ignorance, almost entirely, which has hitherto impeded the progress of the Gospel. Any other doctrine than this operates as a moral opiate, and produces a state of religious indifference, lethargy and torpor.

This unenlightened conscience keeps thousands away from the Monthly Concerts, who yet are not blind enough to persecute

those who are more active : they are the Priests and Levites, in the parable of the good Samaritan, who see their neighbors all over the world fallen into snares of sin,—wounded and bleeding, and who, like their prototypes, “pass by on the other side.” The same general ignorance of duty, but more especially of the nature, intent, and results of prayer, prevents others from coming in a *right spirit* and after proper preparation, to these festivals of prayer; from investigating the situation and wants of man, previously to offering up their petitions; from seeking out facts, which shall kindle up their own souls, and warm the hearts of others to more fervor in supplication, and more zeal in action; from preparing themselves to desire, to ask and labor for, and to receive, blessings in answer to prayer. One of these lukewarm Christians, having merely a faint idea of the duty of benevolence, and of the duty of prayer; a weak and indefinite notion of the moral wretchedness of heathenism; a shadowy and fleeting impression that the poor Jew has fallen among thieves; without having inquired what benevolence is, and how far it should reach;—what prayer is, and what is its object;—without looking under the veil which envelopes the heathen, and inquiring whether, and how, the light can be sent in upon them;—without asking where is the unfortunate traveller,—what does he need,—and how can I assist him;—in a word, without hearty feelings upon the subject for which he is about to pray,—comes to the Concert and lifts his languid petition, as he thinks, *aloft to heaven*;—and then, *ignorant and careless of the result*, because he knows not what he asks, turns away to the contemplation of self for another month. How different this from the heart’s prayer of Elijah before the priests of Baal, when he wished to teach the children of Israel that the Lord was God, and to draw them from their idolatry; in answer to which prayer, fire flashed down from heaven, and consumed the offering, and licked up the water in the trench, and burned the very stones of the altar! How startled, how totally disappointed, would such Christians feel, were the God of Elijah to answer their indolent petitions, as he did the prophet’s earnest prayer, by the direct agency of his Omnipotence, or by the less direct agency of ordinary means. They would no doubt be pleasantly disappointed;—but not the less disappointed.

“*Aloft to heaven!*” Can prayer like this ascend to the throne of God? As well might the suppliant himself hope to scale the battlements of the New Jerusalem, as to send such an *unfledged* prayer to the courts above. Faith gives wings to prayer, “and faith comes by hearing;” it is founded on evidence, not ignorance,—and can no more attach to such a supplication, than could the pinions of Gabriel to earth’s animated clay.

We may be thought to speak severely :—we do speak *truly*; and if such truth may not be told, the salvation of the world must be sacrificed at the shrine of guilty fastidiousness;—and

soft speeches, like the songs of the fabled syren, shall be the line to destruction. The Searcher of hearts can see farther into the dark secrets of our bosoms, than the human eye can penetrate; and if human sight discover indifference and apathy in him who prays, how plain in its enormity must that man's criminal ignorance and faithlessness appear to our Father in heaven!

But the reasons originating in that want of faith which makes a profession of religion real hypocrisy, are what must prevent the production of those results which are the object of Concerts of Prayer. Loudly professing to have assumed the character of Christian disciples, that class of men to whom our remarks under this head apply, seem either to be desirous of making the duties of religion as much a matter of form as possible,—as much of mere voice and countenance, and gait, as are the tricks of the Drama, or most skilfully to pervert and misconstrue the commandments of our Saviour.

Such Christians are the people addressed by James, in the passage which we have quoted and placed at the head of our remarks:—they come to the Concert of Prayer, and pray so solemnly,—*in sound*: so earnestly *to the ear*;—and say to the naked and distressed heathen “be ye clothed, depart in peace, be ye warmed and filled,” *in accents so sincere*, that they themselves, perhaps, fancy that God hears and admires their prayers, and hold forth to others a most imposing shadow of godliness. But if they are called upon to act, like the righteous young man who asked the Saviour what he should do to be saved, and was commanded to “sell all that he had, and give to the poor,” they shrink back, and here at least, if not in the practice of self-denial, and in labors to spread the Gospel, obey the commandment, “take no money in your purse.” Such an one will pour forth an idle torrent of prayer, so called, for blessings temporal and spiritual on his fellow-creatures, and then, as if totally ignorant that God works by human agency, fold his arms in inaction, and wait for the result. Satisfied that he has prayed,—he will do nothing else. “Oh, Lord, send thy Gospel into heathen nations, and let the whole world hear the glad tidings,” will he pray at these Concerts. Call on him the next day with a subscription for a Burmese edition of the Bible, and he will say, “why *I prayed last night for it*, and I cannot afford to do more. God will raise the means himself.” We do not intend to say that his tongue will speak this blasphemy; but his conduct “trumpet-tongued” will utter it. Such men are worse than obstacles in the way of the chariot of salvation. They throng its path, and instead of throwing themselves under its wheels, and realizing the predictions of Christ “upon whomsoever this stone shall fall, it shall grind him to powder,” they fasten their hands upon it as friends, and become dead weights, to be dragged along with it; the incubus of religion, and, like the nightmare, to be shaken off

before it can move onward successfully. They cannot believe in the religion which they have professed :—if they did believe, they would act ;—act decidedly, forcibly, efficiently. But yielding to it a half-way, half-hearted assent,—an assent, too weak to overcome the *vis inertiae* of their sloth and indifference, they are content to talk without acting ; to pray for results, and leave their prayers to work out success unaided by efforts.

How totally do they pervert prayer into insult and profanation ! Prayer is the lever of the moral world, and will one day raise the world to God. Its fulcrum is the promise of God : faith is the power applied ; and faith is an *acting* power. Let faith apply the lever, and put forth its active energies, and not the imaginary lever of Archimedes can work such miracles as prayer. *But such Christians act as though prayer were object, lever, fulcrum, power, every thing ;* and as though, when they had prayed, they had nothing to do but stand aside, and behold the result ; and not the impotence of Archimedes, when he found no place whereon to stand that he might move the world, was more perfect than is this.

Our limits forbid an extended investigation of the nature, intent, and effects, of prayer, and we must speak very briefly on these topics. So far as prayer consists of request, its sincerity must be measured by the exact correspondence and consistency of the suppliant's words and actions. Nothing can be clearer than this doctrine. If a parent pray for temporal blessings and do not labor to procure them, who believes him to be sincerely desirous of them ? If he pray for the conversion of his children, and do not exert himself by personal conversation, and by a holy life and example, to bring them to God, who will hesitate to call him hypocritical ? The strength as well as the reality of desire is, therefore, to be measured by action. Now the Bible tells us that the prayer of faith and sincerity, *and none other*, ascends to the ear of the God of Sabbaoth, and draws down answers of peace. He who prays for the spread of the Gospel, and yet makes no effort to spread it, might just as well pray for breath, while voluntarily stopping the action of his lungs—for sight, while holding down his own eye-lids. There is not a sounder truth in the world of morals, than that *Deity never uses miraculous agency when ordinary agency is adequate to produce the intended result.* Such a monstrous incongruity of means and end can exist only in the narrow and foolish schemes of poor human nature. Of course, therefore, it is insult to the Almighty, to look for his own immediate exertion of Omnipotence, when the efforts of his creatures, in the proper performance of their duty, would more than accomplish the desired object.

While these religious festivals are conducted without regular system, and Christian desire wanders indefinitely over the wide field of the world ; while the nature of prayer is so sadly mista-

ken, and such ignorant and faithless professions from so large a part of those who pray, Monthly Concerts of Prayer must, in a great measure, remain inefficient.

We hope, ere long, to lay before our readers an outline of the method in which these Concerts may be conducted, with some promise of making them more interesting and efficient than they have hitherto been,—and we beseech our brethren throughout the country to let us know whether our plan is adopted, and with what prospect of success.

NOEL.

IN WHAT SENSE IS THE OLD COVENANT ABROGATED ?

To answer this inquiry, it is necessary that we define what is intended by the “Old Covenant;” for an attentive perusal of the Old Testament will convince us that the word “Covenant” is often employed to express, not only an engagement of man with man, but an engagement of God with man. Some of these engagements were with individuals on behalf of their descendants in a particular line; as the Covenant of Priesthood with Phinehas, Num. xxv. 12, 13, which is elsewhere called a Covenant with Levi, Mal. iv. 5.—or the Covenant of Royalty with David, 2 Sam. xvii, and Ps. lxxxix. Some of these engagements were with individuals, in behalf of all their descendants, by the original marriage compact. Such was that Covenant into which God entered with Abraham, of which the seal was circumcision. This was a Covenant of property, in which God engaged to bestow on Abraham’s posterity, by Sarah, the Land of Canaan, and claimed in them a propriety as a nation; Gen. xiii. 15, 17.—xvii. 7—13. Ps. cv. 8, 11. and Neh. ix. 8.

That this Covenant with Abraham was nothing more than has been stated, that is, that it was not, as is sometimes pretended, a Covenant of Grace, appears from the absence of that peculiar phraseology which it is believed uniformly marks those Covenants under the Old Testament Dispensation, which are evidently Covenants (or confirmations of the Covenant) of Grace.

Thus *this* Covenant is first made to Abraham, in Gen. xii. 3, in which verse is found the peculiar phraseology referred to: “In thee shall all the families of the earth be blessed.” This Covenant is repeated and confirmed to Isaac, Gen. xxvi. 4, to Jacob, Gen. xxviii. 14, and to David, Ps. lxxii. 17, in all which places the same, or nearly the same language is employed.*

* If any question should arise it will only be with respect to the last named passage; and here a reader of the original will immediately see that the nominative to the verb may be found in “all nations,” which in one version is rendered as the subject of the following verb, in which the pronoun “they” referring to “all nations,” might quite as naturally have been supplied as “men” to the verb preceding.

Now as these Covenants of Priesthood, and Royalty, &c. are of no manner of interest to us, they may with propriety be denominated Old, and unless in the beginning we define accurately what we mean by the Old Covenant, we shall be likely to confuse ourselves and to obscure our subject. By the Old Covenant, then, I understand The Mosaic Dispensation, considered as one of a Civil, Ceremonial, and Moral nature. With the exception of the Moral Precepts of the Decalogue, this Dispensation was abrogated. The Moral Precepts, being founded on the immutable principle of *Right*, continue in force; but the force they have, arises from their own unchangeable nature, and in no degree from their having formed part of the Mosaic Dispensation, inasmuch as the abrogation of that, dissolved the connection of these with it.

It will be evident from this definition, that "Old Covenant" does not mean, the Law, in opposition to the Gospel; or a Covenant of Works as opposed to a Dispensation of Grace: for the Old and New Covenants, as Paul uses these terms, are both included in the Dispensation of Mercy. Israel was under a Dispensation of Mercy, even while the Old Covenant was in full force; for many of that nation were truly pious; and the medium of the conveyance of spiritual blessings and of the acceptance of human worship by God, has always, since the fall, been one and the same, viz. The Mediator of the New Covenant, or Dispensation of Mercy.

To explain in what sense the Old Covenant is abrogated, we perhaps cannot adopt a better course than to show how the Scriptures teach its abrogations. To this then I shall direct my endeavors. Yet there are some things to be premised.

1. It was not designed to be perpetual; it was imposed till the time of Reformation, or Correction, or Direction, i. e. till the directed time—Heb. ix. 10. "*Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation*"—"The time appointed." Gal. iv. 2.—2. It was not adapted to be either perpetual or universal. It was confined to *one country*; its sacrifices were to be offered in only *one city* and on *one altar*. Deut. xii. 5—11. "But unto the place which the LORD your God shall choose out of all your tribes, to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks. And there ye shall eat before the LORD your God; and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes. For ye are not as yet

come to the rest and to the inheritance, which the LORD your God giveth you. But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord." It was also *shadowy*, Col. ii. 17. "Which are a shadow of things to come, but the body *is* of Christ;—*defective*, Heb. viii. 7, 9, 13. "For if that first *covenant* had been faultless, then should no place have been sought for the second. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. In that he saith a new *covenant* he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away;" *scanty* in its measure of invitation; and thus a perfect contrast to the Gospel Dispensation. 2 Cor. iii. 18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord;" *burdensome* in the number and expensiveness of its services. Heb. ix. 9, 10. Gal. iv. 3. "Even so we, when we were children, were in bondage under the elements of the world." Gal. iv. 9.—v. 1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—3. The Old Covenant made nothing perfect. Acts xiii. 39. Gal. ii. 21. iii. 21. Heb. vii. 19. "For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God:" viii. 7. "For if that first *covenant* had been faultless, then would no place have been sought for the second:" ix. 9. "Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience:" x. 1. "For the law, having a shadow of good things to come, *and* not the very image of the things, can never, with those sacrifices which they offered year by year, continually make the comers thereunto perfect."

Having premised these things, we proceed to inquire how the Scriptures teach the abrogation of the Old Covenant. Its obligation is taught prophetically, doctrinally, symbolically, and historically.

I. It is taught *prophetically*. Its abolition is foretold from the very earliest period of its existence, and this even by him who was mediator. Deut. xviii. 18, 19. "I will raise them up a prophet from among their brethren like unto thee, and will put my words

in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words, which he shall speak in my name, I will require *it* of him." In this passage a new law-giver is foretold. In Ps cx. 4. a new priesthood is foretold, and hence it is to be inferred that the priesthood under the Law or Old Covenant was imperfect; for, otherwise a change had been needless. Heb. vii. 11. "If therefore perfection were by the Levitical priesthood (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" The priesthood being changed, the laws or covenant must be changed, for the Levitical priesthood were an order of men inaugurated by the Mosaic Covenant. Heb. vii. 11, 12, 15, 17.

Now this change of the Covenant itself is prophesied in Jer. xxxi. 31—34. "Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the Covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for every one shall know me, from the least of them unto the greatest of them, saith the Lord: for I will remember their sin no more." By these passages the Mosaic dispensation or covenant is declared to be *old*, inasmuch as it promises a *new* one. Ezek. xvi. 60, 61. Heb. viii. 13. "In that he saith a new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away." Moreover, it is foretold that the ark of the covenant, i. e. the depository of the book of the covenant should be forgotten, Jer. iii. 16. "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall *that* be done any more." Again, the dissolution of the former dispensation is figuratively predicted. Hag. ii. 6. "For thus saith the Lord of hosts; Yet once it *is* a little while and I will shake the heavens, and the earth, and the sea, and the dry *land*," compared with Heb. xii. 26—28. "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, of things that are made,

that those things which cannot be shaken, may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:" The glory of the old covenant was the spirit of prophecy, which, from time to time, shed its light through the obscurity: but the extinction of this glory is foretold in "the sealing up of the prophecy," Dan. ix. 24. Again, the incorporation of the Gentiles was foretold, Isa. xix. 19, 25. "In that day there shall be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD, whom the LORD of hosts shall bless, saying, Blessed, be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance:" xlix. 6. "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Jer. iii. 17. Mal. i. 11. "For from the rising of the sun even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts." Mic. iv. 2.

II. It is taught *doctrinally*. It is thus taught by Christ and his apostles. By Christ it is taught directly and indirectly. *Indirectly* when he says in John x. 16. "Other sheep I have which are not of this fold;" and thus intimates the accomplishment of those prophecies which relate to the incorporation of the Gentiles. *Directly* when he declared ceremonial defilement through eating to exist no longer: Matt. xv. 11. "Not that which goeth in to the mouth defileth a man; but that which cometh out of the mouth, this defileth a man," and when he declared to the Samaritan woman that it was a matter of indifference where God was worshipped; thus repealing the law contained Deut. xii. 5—11. The same truth is taught also by the apostle Paul. See among other passages Rom. xiv. 14. 1 Cor. viii. 8. "I know and am persuaded by the Lord Jesus that *there is* nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him *it is* unclean. But meat commendeth us not to God: for neither if we eat, are we the better; and neither if we eat not are we the worse." Col. ii. 14, 16, 17. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body *is* of Christ." 1 Tim. iv. 4. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. In Heb. vii. 18, he declares it was "disannulled," and in Gal. iii. 17. teaches that it was "disannulled *by the covenant* which was confirmed of God

in Christ, before the giving of the law." i. e. before the Old Covenant had an existence. Yet its existence was not in vain, but was added because of transgressions, and was as a servant, or tutor leading men to Christ. Gal. iii. 19, 23.

III. It is taught *symbolically*. It was thus taught by the rending of the veil, which separated the holy place from the most Holy. There can be no doubt but that this was a miraculous interposition of Divine power, since it is mentioned by the inspired Evangelist among the miracles which accompanied the Saviour's death. Matt. xvii. 51. In further proof that it was miraculous, let it be remembered that it was at or near the time of daily evening sacrifice, and therefore while some of the priests must have been present in the act of offering; consequently had the veil been rent by any evil disposed persons, it must have been known, and they must have been detected. But if it were truly miraculous, then it is evidently instructive, and the lesson which it teaches is, that the dispensation of which the temple and its sanctuaries were standing monuments, was passing and indeed had actually passed away.

IV. It is taught *historically*. Conducted by the light of inspired history we learn the fulfilment of all that prophecy foretold, that the teaching of Christ and the apostle Paul communicated, and that the rending of the veil represented. But we are taught that its abrogation was by no means sudden; on the contrary it was remarkably gradual. The Old Dispensation or Covenant began to decay even at Babylon. On their return from the Jewish captivity in that city, the Jewish nation had lost, and that irrecoverably, much that was the glory of the Mosaic dispensation. They no longer possessed the Shechinah or visible symbol of the Divine presence: they had lost the tables of the covenant, and to mention no more, the sacred fire. John the Baptist announced the speedy approach of another reign or dispensation. Jesus proclaims its establishment, Luke xvii. 21, saying, the kingdom of God is among you. When the Redeemer expired, the old Dispensation or Covenant was abrogated in point of *right*, though not in point of fact, till the destruction of Jerusalem. Probably it was because Jerusalem was still standing, and the Mosaic dispensation still had an existence, that the apostles accommodated themselves to the prejudices of some by partial compliance with its ceremonies. This may account for Paul's vow, his keeping the feast, and the days of purification, and his circumcision of Timothy. In like manner it was probably because Christ had died, and the Mosaic Dispensation or Old Covenant was of right abrogated and abolished, that on other occasions he strenuously refused to comply with its ceremonies. Thus when some persons insisted on the observance of these ceremonies as being *essential*, he strenuously resisted; and this

accounts for his refusal to circumcise Titus, Gal. ii. 3, 5. who, had the old Covenant continued in force, *must* have been circumcised. See the law on the subject, Gen. xvii. 14.

Inspired history tells us how gradually a right understanding of this subject gained the ascendancy in the minds even of inspired apostles. First they preached to Jesus only under the influence of those prejudices in which they had been educated:—next, they declare the goodness to the Samaritans, who were Jews, but of impure blood; these proselyted Gentiles were permitted to hear the message, and last of all, they came to understand their Master's often repeated command, "He that hath ears to hear, let him hear," and in obedience to it they preached the Gospel even to the idolatrous Gentiles.

It was gradually too, and only in obedience to dire necessity that the unbelieving Jews relinquished the sacrifices which the Mosaic Dispensation or Old Covenant enjoined. They sacrificed until their city was taken and their temple destroyed; and such, to this day, is their attachment to their law, that they would continue to sacrifice, but that they dare not, except at Jerusalem. How strikingly in the present condition of that people is the prophecy of Hosea iii. 4 fulfilled, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

We are now perhaps prepared to answer the inquiry, In what sense is the Old Covenant abrogated? and the answer is a very simple one, viz: the force of the dispensation as a civil and ceremonial one is destroyed; the dispensation is annulled; the laws which instituted it are repealed, and this wholly and entirely and forever. Nothing that ever belonged to that dispensation has any longer, or ever shall have, an existence by divine authority, except its morals, and these survive merely by the inherent immortality of their nature.

Only one objection to the conclusion drawn above occurs to me as of importance sufficient to merit notice, namely. The Old Covenant is very frequently called an everlasting Covenant, and therefore its abrogation is impossible." Gen. xvii. 13, with many others. In answer to this, however, let it be observed that the same Hebrew words as are, in the passage referred to, applied to the Old Covenant, are sometimes employed where evidently an endless duration was not intended. Thus in 1 Sam. xiii. 13, it is used in reference to the kingdom of Saul, which, at most, could only have lasted as long as Israel continued to hold her place among nations. So also in Ex. xxi. 6, this word is employed when the longest possible period is, the natural life of a man. So also 1 Sam. i. 21, when the signification of the word is limited by ver. 28, to as long as Samuel should live. I

readily admit that the primary and natural signification of the word is "for ever" or "to everlasting;" but in these cases a limit to its signification is manifest, and it arises out of the nature of the subject to which it is applied, i. e. *man*, who can *serve* or *reign* no longer than he *lives*. In this sense also the word is applied to hills, which are everlasting, i. e. shall continue as long as the earth of which they form a part shall endure. So also of the Covenant of Royalty with David, and of Priesthood with Phinehas; these were everlasting, i. e. continued as long as the nation retained its distinctive existence, and the titles were distinguishable from each other; and longer it was impossible they should continue. Now in this sense the Old Covenant, or Mosaic Dispensation, was everlasting; i. e. it continued as long as the Jewish "place and nation," and it was not intended to continue longer, neither was it possible that it should.

The abrogation of the Old Covenant has an important bearing on the controversy of Christians with Jews. The latter hold the Mosaic dispensation to be still in full force, and obligatory on the seed of Abraham as soon as circumstances shall render obedience to its peculiar precepts practicable. On the contrary, we have seen that every thing but what is moral in that dispensation has passed away, and this in accordance with the prophecies of their own Seers, and therefore incontestible matter of fact settles forever the controversy.

But this subject has other and very important bearings and may conduct us safely through the mazes of controversy with other religious denominations. For example, the Sabbatarians contend, on the authority of the Mosaic Covenant, for the observance of the seventh day as the weekly sabbath. But since all but what is moral in that Covenant is abrogated, disannulled, and taken away, all their arguments are left powerless. True, they may say that the laws respecting the Sabbath is among those which are moral, and therefore does not admit of abrogation: but to this we answer that the law requiring the observance of a Sabbath is indeed moral; but the ordinal number of the day to be observed is only a *circumstance*, and this may be altered. This subject also bears pointedly against Papists and other advocates of Religious Establishments. These persons always refer to the Mosaic dispensation in support of Establishments. But we have seen that all which is not moral is abrogated; now all which relates to Establishments, as such, is civil in its nature, and therefore not moral, and hence as we have seen, is disannulled.

It has a no less pointed bearing against the claims made by Pædobaptists of baptism for their children, on the ground that baptism is made to succeed circumcision. But we have seen that the Old Covenant is not merely succeeded by another which supersedes and comprehends it, but that it is *abrogated*, *disannulled*, or *taken away*, and hence nothing under the Gospel

can derive authority from its connexion with whatever was civil or ceremonial in that dispensation. Now it will not be pretended that circumcision is *moral* in its nature; and whatever is not moral in the Old Covenant is abrogated, i. e. repealed, or deprived of its force or authority, and hence circumcision cannot be a foundation on which Pædobaptism can rest; for if it be without authority, how can it give authority to Pædobaptism.

LEVITY.

“I said of laughter, it is mad.” *Eccl. ii. 2.*

By laughter we wish to be understood that unhallowed mirth—or habit of levity which stands opposed to the seriousness so abundantly inculcated in the sacred scriptures. Our remarks will have for their object to present some reasons why laughter is *mad*—or in other words—why men in this world should cultivate habits of seriousness.

Its influence on the mind of the individual is injurious.

We are aware that a plea for levity is often urged on the ground that it is conducive to health. That cheerfulness is, none will be more ready to admit than ourselves. But the plea is generally made under the supposition of its having been preceded by depression of spirits; to recover from the ill effects of which mirth is requisite. All that can be said on this subject we are not going to deny. Yet we do deny the necessity of mirth to repair what gloom has deranged. For, first, the gloom was as inadmissible as the levity, and second—a sober, pious cheerfulness would do all that unhallowed mirth could as a restorative. But that “laughter” in the sense of the sacred writer is injurious to the mind—is seen from the fact that it disqualifies it either for habits of business—or serious religious reflection. For proof of the former we have only to glance our eye over the busy scenes of human life—and compare the success of the thoughtless and giddy, with that of the sober-minded. As to the latter, reason and experience unite their testimony.

It is injurious also to *others*, who witness it. Scarcely any principle of our nature is stronger than that of sympathy. Unless we are disgusted and thus driven off to the other extreme, we are very likely to participate in the feelings of those with whom we associate. Hence the same injurious influence which the individual experiences to his own mind—is felt also by his friends. In this way “one sinner destroyeth much good.” He who has had the most solemn impressions made upon his mind by the considerations of religion, may in one hour have all the levity of his soul awakened by the simple power of sympathy. That laughter is mad under such circumstances, surely none can deny. Not only is his condition a fearful one—who, by a gust of levity has dismissed these serious considerations—but his can be no ordinary accountability who has been the occasion, through mere mirth, of hindering an immortal being from making that preparation for the world to come which it was beginning to resolve it would.

Let him who is about to touch the string that is to vibrate through a social circle, remember that while it kindles a smile it may also interrupt the secret movements of some mind—occupied under the inspection of no eye but that of Jehovah's in weighing the claims of the soul and the importance of securing an inheritance among them that are sanctified.

A third consideration why we should be dissuaded from habits of levity is, its being unworthy of the human mind. I do not mean simply in its influence as having an injurious effect upon the mind, but were no bad results to follow, it is unworthy of the soul, made as it is, capable of noble and lofty conceptions—capacious for the reception of the sublimest truths—fitted for the most magnanimous enterprises.

Reason revolts—even wit—I mean that wit whose end is mirth only—is unworthy of the exercise of the human intellect. It is like decorating a statue of pure gold with tinsel.

Again—It is unnatural to trifle and to be filled with mirth when all around us is suffering—dying—and when the destiny of immortal souls is every moment sealing up forever.

How shocking to the most common sensibility would it be, should an individual express the levity of a thoughtless mind in loud and unrestrained bursts of laughter, in the chamber of mourning; where tears of fresh grief were falling, or the heart bleeding at sight of the yet uninterred remains of one sincerely beloved. Did we say it would shock common sensibility? would not all pronounce such laughter—mad?

Such an act would indeed outrage the sufferers—otherwise, however, I cannot perceive it to be worse than the expression of the same unhallowed mirth—if the individual but knew of such suffering—though he had not the distressing spectacle in sight.

Not to be affected when others suffer, whether the scene be before us or not—betrays a heart of stone, a depraved state of mind as unnatural as it is unworthy of the race to which we belong.

But carry it still farther—suppose the individual do not *know* of any given scene of suffering or death. That there are such all around us, is certain, and every moment—not to know them may be our fault. Suffering humanity may have had a claim which we have not regarded—otherwise we should have known. We may have shunned the chamber of sickness and death, and sought the hall of mirth.

But we do know there is constant suffering—a rapid succession of deaths—whether the individual cases are known to us or not. And although it must be acknowledged that to witness the event will produce the deepest impression, yet it is a very serious thing to live in a world where such events are passing—such misery and wretchedness experienced—though we be not at the time either the participants or the spectators.

It is supposed that the deaths of our race average about one in a second, or sixty in a minute—between three and four thousand in an hour, and more than eighty-six thousand in a day.

That the destiny of so many fellow-beings should be sealed up forever in an hour or a day is a very solemn thought. It gives importance to a second of time; for in it the weal or wo of an immortal soul is deciding, its probation is closing. This makes time a reality, full of importance. It is not only a deep wave rolling towards eternity, bearing upon its surface the burthensome weight of a world's

sufferings—but its consequences, as being a state of probation, strike deep into eternity. Not to be serious in a world such as this, is unreasonable—it is mad.

Another reason why we should be serious, is our own exposure to death—every moment.

How sudden do men die! we may die so. None would be willing to leave the world in a moment of thoughtless levity.

There is nothing in death which should make us gloomy. We should be prepared to meet it with Christian cheerfulness, or even to hail it as a release from sin and an introduction to the glories of heaven. Death has so gloomy an aspect to none as to those who are the most addicted to levity. Much of it is often cherished for the express purpose of banishing the unwelcome thoughts of death and its consequences. He that has made his peace with God has no disposition to trifle. But surely he who has not made his peace has no time to do it. For him to trifle, who, if he should die the next moment, would sink into devouring flames to rise no more—is madness—It is worse, infinitely worse than to sport upon the brink of a precipice, or to dance upon the mouth of a volcano. *It is mad.*

Another consideration, which addresses itself specially to those who are without hope, is, that the whole universe of God is full of intelligent beings who are deeply anxious for you, while you are thoughtless and full of levity. It is unnatural that we should cherish such a spirit while countless millions on earth, in heaven and in hell are serious in our behalf. There is not an impenitent person in the world for whom anguish has not been felt and tears shed, either by personal friends or by those wholly unknown. Christians are weeping over sinners; and is not their laughter mad?

The angels of God are deeply anxious, as their joy over one sinner that repents, is proof.

The lost spirits, now in hell, are deeply anxious lest you lose your souls as they have done. They look up from the deep cavern below, in search of this earth, where the rebels of God are yet the prisoners of hope, and as their eyes traverse that pillar of smoke which ascendeth forever, they fain would commission Lazarus or some faithful messenger to warn you, lest you also come into that place of torment.

O impenitent sinners have *you* no reason to be serious, when a universe is alarmed in view of your lost and dangerous state?

But again—if these reflections are not sufficient to produce seriousness—think still farther, that God also is serious with you. He was so when he created you an immortal and accountable being, assigning to you your number of talents, and appointing a day in the which He would judge you.

He is serious when he sees you sin, or hears you laugh. He was serious when He sent his Son into the world to redeem you.

Christ also is serious; he ever was, he now is. He was serious when going to and fro through Judea, amid fatigue and hunger, he sought to do the will of Him that sent him.

He was serious in the garden of bloody sweat, when bearing his cross up the hill of Calvary, where, in expiring agony, he prayed “Father forgive them, for they know not what they do.” He is now serious, sinner, when at the right hand of God he offers *for you the same prayer*, amid your levity and thoughtlessness.

The Holy Spirit also is serious when striving with you, setting your sins in order, and crying, Turn ye, turn ye, for why will you die?

O, thoughtless friends, all, all are serious but yourselves.

You will die ere long. The death-bed will change the scene—when the day of probation shall be closing—the sun of your present existence setting in darkness.

It will be a gloomy, cheerless hour—you will say of laughter, it is mad; and of mirth, what is it?

In the morning of the resurrection the unpardoned sinner will be serious, when, at sight of the Son of God coming in the clouds of heaven, sudden fear shall seize him, and he shall seek to hide himself from his wrath.

The judgment seat of Christ will be a serious place. The sentence that will be pronounced upon all those who have made light of Christ and his gospel will be a serious sentence.

To such also eternity will be full of seriousness. I will not attempt the description. I will only repeat the awful declaration, Wo unto them that laugh now, for they shall mourn.

THE VALUE OF MAN, AS SEEN BY THE LIGHT OF DIVINE TRUTH.

A knowledge of ourselves is very desirable; by which is meant an acquaintance, not merely with our intellectual powers and moral character as viewed by man, but with our value as estimated by the author of our existence. Respecting this estimate, we may obtain some correct ideas, by considering the attentions Jehovah has been pleased to bestow upon us, a subject of deep interest, and which especially claims our notice, that we may be prepared to act in a manner consistent with the station which we occupy in the scale of being.

God is mindful of us. It is true of him that while his eye takes in immensity, it observes the minutest spot, and the same hand which is employed in regulating the rolling spheres is put forth in sending up the spire of grass, and the same ear which listens to the highest seraph, hears the hum of the smallest insect. Infinite perfection requires that all the grades of creatures, from the lowest to the highest, should be observed. But it was something more than that providential care shared by us in common with animated nature—something more than that goodness which influences Jehovah to make provisions for all the creatures of his hands: it was the distinguished honor which the Lord had bestowed upon our race, the extraordinary way he visited them, which excited the adoration and wonder of the devout psalmist, and led him to exclaim, "What is man?" The Almighty has indeed been mindful of us in a manner that may well call forth our astonishment, and make us feel that spirits immortal dwell in tabernacles of clay. He has regarded us as intellectual, moral, and accountable beings. He has stepped forth from behind the curtain of second agency, and revealed himself to the human family, has conversed with the inhabitants of earth, and has presented them with laws for the regulation of their conduct. Angels also have been sent to our world to make known his determinations. An angel informed Abraham of the future greatness of his posterity, directed Jacob to return to his country, and Moses to deliver Israel.

They are ministering spirits, sent forth to minister for them who shall be heirs of salvation. But other more striking exhibitions of God's regard for our race have been witnessed on earth. During the first dreaded interview between man and his Creator, when guilt was in Paradise, and nature "sighing gave signs of woe," even then Jehovah frowned not death; a gracious promise broke from his lips, and gave hope to the fallen. The eye was directed to a future fairer day, and the expectation of a distinguished personage who would bruise the serpent's head, and bestow great and lasting benefit upon mankind, was excited. At the feet of this personage the entire riches of prophetic inspiration were poured, and a people separated for the service of God announced his coming by all their institutions, usages, laws, ceremonies,—the whole of their religion. After hundreds of years had rolled away, and the preparatory revelation was completed, and when the world was sunk in gross darkness, living without hope and without God; indeed at the appointed time, good tidings were announced to the shepherds who kept watch over their flock by night. Peals of joy were heard throughout the heavenly host. A star in the east was also seen, directing men to Bethlehem. Then, ceremonies, types, and shadows vanished, and an unsullied brightness was thrown around the Messiah. The Holy Ghost, like a dove, descended upon him, and a voice from God was heard, saying, "This is my beloved Son." The blind see, the lame walk, lepers are cleansed, the dead raised, and to the poor the gospel is preached. Follow the Redeemer to the garden of agonizing prayer. See him a man of sorrows, and acquainted with grief. See him betrayed, condemned, led to Calvary, nailed to a cross, and exclaiming in anguish of soul, "My God, my God, why hast thou forsaken me?" The sun is ceasing to shine, the veil of the temple rending, rocks cleaving asunder, graves opening, all nature trembling, astonished. The centurion, and they that were with him, fear greatly and say "Verily this was the Son of God."

Christ burst the tomb, left the shores of time, passed into the heavens, and is there an intercessor for us. The events that followed his death, and the religion he left behind, add their testimony that God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. To say nothing of the probability that other objects than merely the salvation of man, were gained by the sufferings of Christ; it is enough for us to know that our earth was fixed upon as the theatre on which to make a glorious display of Jehovah's character, and that here, an event occurred calculated to inspire eternal confidence in him, among the loftier and wider provinces of his empire; enough to know that God was manifested in the flesh, and that an exhibition was made among the human family, into which angels desired to look—indeed, with such facts in full view, and while remembering that Jehovah is too wise to err, that the means he uses are according to the end to be accomplished, place yourself at the foot of the cross, and behold the Lamb of God amidst the "rending earth, and blackening heavens," making his soul an offering for sin, pouring out his blood unto death, that we might be saved, prepared for the society of holy beings, and a seat at the right hand of the Most High,—and then say **What is man?** something more than the creature of a day, than that curious machine, that mite comparatively, so soon to be lost in the bosom of the earth.

It was not to give nerve to the arm, not to increase the riches of earth, not to give higher beauty, grandeur and harmony to our planetary system, not for the creation of other systems; nor was it to save earth from being destroyed, to save the elements from melting with fervent heat, to save the universe from one general wreck, that Christ died. For such objects it would have been trifling for the Lord Almighty to bleed, objects in our estimation not worth an infinite sacrifice; and more trifling still would it have been for him to have appeared in our world, gathering around him the splendor and parade of its puny inhabitants; to have appeared merely to give a people temporal prosperity, distinction and power. But it was for the salvation of the soul that Christ left the bosom of the Father and offered up his life on the cross, that soul of higher value than can be estimated by man, that immortal mind, now increasing in knowledge, notwithstanding the sickly decaying constitution with which it is connected, that mind enlarging its capacities, seizing hold of truth and solving problems to-day, which were lately beyond its reach; thus penetrating and exploring one misty region of thought after another; and when the soul shall be united to a spiritual body, who can tell how rapid will be its progress in knowledge, of what truths it will then possess itself, truths now far beyond its conception. Then mystery after mystery will become as clear as noon-day. Then the mind will soar to an elevation now out of sight, and there discover another eminence to be ascended; and that reached, discover still another, and so onward forever, still discovering and still perceiving something to be discovered,—another summit that lifts its head far into the clouds.

The Son of God died not, however, to enlarge the powers of the mind: that would have gone on developing itself, had no such event occurred. The event indeed may add but little strength to our intellectual powers, and would not have taken place, had our first parents remained in innocency. He died, not to make men philosophers, but that their hearts and characters might be reformed, and their sins forgiven; that by holy pursuits with the bliss of angels, and not by sinful resolutions and efforts, the capacities of the soul might through eternity be enlarging,—reaching towards infinity, possessing the moral perfections of God, rather than the depravity of the wicked one. However it may be in respect to increasing the stock of knowledge, the event will swell the amount of happiness in the universe of being beyond calculation. Angels indeed are not represented as rejoicing over the advancements made in science, not even over the discoveries of a Newton or of a Bacon. What care they for the splendors of earth, and the exertions of human intellects, who behold the glory of God, and the workings of his mighty mind? But they do rejoice over one sinner who repents, however obscure his situation,—over every sinner created anew in Christ Jesus by the Spirit of God,—by that Spirit whose regard for our race has been strikingly displayed in reproving of sin, and in breathing life into the dead. Saints are the temples of the Holy Ghost. Souls immortal are by him enlightened, comforted, and prepared to shine as stars in heaven. In a word, the scene of Calvary, the promulgation of the gospel, the operations of the Holy Spirit, every thing that has excited the wonder and adoration of higher beings, has reference to the moral character, to the heart. The human family, as moral and accountable beings, have interested all heaven in their welfare. The inhabitants

above seem to have fixed their eye, upon us as lost members of the great family, wandering away from the parental eye, and exposed to destruction, and seem to be in an attitude to greet our safe return. What then is man, as Jehovah estimates him? the noblest, fairest of his works, impaired, defaced, more than a world going to ruin—a being possessed of an immortal soul, with the moral image of God impressed upon it, invaluable—without it, nothing worth—a soul soon to be like the angels above, or like the angels beneath, to sing or wail forever; a soul near heaven or hell. Yet such beings who have little comparatively to expect or to fear from the cultivation or neglect of their physical or intellectual powers merely in this infancy of days, and whom it will profit nothing to gain the riches of earth, if lost at last, are acting as if the whole value of their existence depended upon the acquisition of some earthly good. With an interest of immense value at stake, they are moving towards the other world, occupied with trifles,—are going into the immediate presence of God, carrying with them the treasures of earth as a testimony of their neglect of divine commands; they are wasting their precious moments, during which their destiny for eternity will be decided,—that eternity in which the time will arrive, when a single individual, whether he died a peasant, philosopher, or king, will enjoy more happiness, or experience more misery in a short period, than all the happiness enjoyed, or all the misery experienced by the whole human race since the creation of the world.

O! if we viewed things as Jehovah views them, and as they will be exhibited to us at the judgment of the great day, how changed would be our feelings and our conduct! A deep and agonizing solicitude would be awakened for the perishing. Our resources and energies would be employed to extend the triumphs of the gospel, to promote the glory of God. Our bodies and souls, all we are, and have, would be laid on the Lord's altar, would be devoted to his service.

CARSON AND COX ON BAPTISM.

BAPTISM IN ITS MODE AND SUBJECT CONSIDERED, AND THE ARGUMENTS OF MR. EWING AND DR. WARDLAW REFUTED. PUBLISHED BY C. C. P. CROSBY, NEW YORK.

It is not our intention to give any thing more than a brief notice of the above work.

As Baptists, we can truly say we have no predilection for the writings of men on Baptism: we think, and have long thought, that the New Testament is the best Baptist book in existence, and that, had it been written expressly to disseminate the opinions peculiar to us, it could not have been more nearly what we wish. But there are men who entertain views different from our own on this ordinance, and who enlist all their intellectual powers, and all the stores of their varied learning in the attempt to put another than the obvious sense on the New Testament with reference to it. It excites our surprise, and even what may be less welcome, our *pity*, to see the miserable shifts to which talented men are put in the vain attempt to find sprinkling or pouring in the New Testament for baptism, or unconscious babes, for penitent believers. We are loudly and severely

censured as a denomination for our defence of "the good old way;" but it always appeared to us that the censure is undeserved. Baptists have never been the aggressors in the controversy: we may safely challenge our brethren who differ from us, to name a single work of character written by a Baptist, which has not been a professed reply to some Pædobaptist writer. Why then should our brethren so severely censure us? Are we not to be allowed to reply in defence of what we esteem the truth of God? If our brethren are conscious that their habitation is *glass*, let them be cautious how *they throw stones* at such as pass quietly by.

The work above named is one of which our denomination has no reason to be ashamed. It is marked deeply (perhaps some may *feel* that it is *too deeply* marked) by sound learning, and vigorous argument.

Its style is indeed generally negligent, and often almost rude; but if we cannot admire the polish of the sword, yet for weight and temper "there is none like it." Wielded by Mr. Carson's vigorous arm, it reminds us of Milton's Gabriel, whose weapon

"Was given him tempered so
That neither keen nor solid might resist
That edge."

He advances to the controversy with the confidence inspired by a thorough knowledge of the goodness of his cause, and of his own intellectual and literary resources. Like a thorough scholar, he refuses to bow to lexicons as such; he goes through the whole field of Greek literature, evincing an acquaintance with every corner of it, and disputing and disproving the truth of some positions, which writers on both sides have appeared satisfied to assume. As a finished English scholar refuses to bow in all cases to Walker, and Johnson, and Webster, but claims the right to make his appeal to language itself, and to mind, the laws of which regulate the use of it,—so does he make his appeal to the Greek writers.

He bases his work at least the former part of it, on the difference between βαπτω and βαπτίζω. Of these he asserts, and challenges the world to prove the contrary, that the "former is never used as the ordinance of baptism," and "that the latter never signifies to dye." He admits that βαπτω does really in its secondary sense mean "to dye" and thus gives up the ground for which Gale very strenuously but needlessly contended. We rejoice at this: David cannot fight in Saul's armor: the cause of truth has often been injured by the attempt to press into its service what did not pertain to it; and its force has been divided in defence of its feeble, inefficient ally, and the assault of its enemies, when its whole energies might have been advantageously expended in the acquisition of conquests. The promise we gave of a mere notice of the work, will prevent our readers from expecting a review of it: but we cannot take our leave of it without our testimony in its favor.

A candid perusal of it will, we think, satisfy the reader of the following things:

1. That baptism, or the word from which it is derived, expresses mode and nothing but mode, and that the mode it does express is immersion. Hence,

2. That baptism is immersion, and that nothing but immersion is baptism: that the sprinkled or the affused are not baptized, and that therefore it is not the language of sectarianism, but of sober truth, which is employed when we say to our Pædobaptist friends, "You are unbaptized."

In regard to Mr. Ewing's transformation of *βαπτα* into *Pop*, we scarcely know what to say. Alas for poor human nature, which notwithstanding learning and piety, (for we hope Mr. E. possesses both) can, under the influence of hypothesis, think, and write, and print, and publish such palpable nonsense! We rejoice in the hope that he is alone in his opinion; and also in the persuasion that many who think with him as to baptism, are as much shocked at his profaneness, and surprised at his weakness, as ourselves.

One word as to Mr. Cox's reply to Dr. Dwight, and we have done. Dr. Cox has shown herein that sagacity in the detection of a sophism which characterizes him as a man, as well as that candor and good temper which distinguish him as a Christian. We rejoice in this small portion of the work before us; because it will tend to dispel the mists with which the talents of Dr. D. have invested this part of his "Theology." How lamentable it is, that so able a work as this should be marred by such palpable evidences of feebleness as the discourses on baptism discover! But let us remember that Baptists also have their weaknesses: even Robert Hall wrote in favor of open communion! Surely—*Nemo mortalium omnibus horis sapit.*

WORCESTER'S THIRD BOOK.

So far as we are competent to judge, we consider the above book admirably adapted to the ends of instruction. The rules which it contains for the regulation of reading, &c. are very simple and intelligible, and at the same time are sufficiently numerous and comprehensive to make scholars far better readers than they, as a body, have ever yet been. The government of the voice in elevation of tone, clearness of utterance, pronunciation, emphasis, &c. is brought within common attainment, by those rules; and the rules are illustrated by a selection of prose and poetry which are well chosen, whether to engage the attention, or improve the heart. Bad reading is an almost universal fault in this land where all *can* read. From our most prominent public speaker down to the satcheled school boy, there is scarcely one of a thousand who can read decently. There is no defect in the education of a public man so glaring or so offensive to others as this. Were it not so general it would be intolerable:—but community of fault is a broad and strong shield. Let every clergyman, and lawyer, and politician, as well as every school boy who is not confident that he does actually read well, procure one of these books, and act upon its precepts, and we will guarantee him far more attentive and far better instructed hearers. Truth, though clothed in the language of angels, if it come not to us angel-tongued, will not produce its legitimate effect; and it cannot, immutable as it is in essence, survive the murderous operation of a miserable reader. How powerfully did Whitfield appeal, by means of his voice, to his audiences! How rapt is the attention of our congregation now when listening to the cadences of an accomplished reader? And yet *all* might, if they would, possess themselves of this power of fascination.

HOME MISSIONARY REGISTER.

EXTRACTS FROM MR. PECK'S JOURNAL.

January, 28, 1832.

By special request I visited St. Louis, and witnessed a most powerful revival, now in progress. It commenced in the Presbyterian congregation on the 19th inst. Within the last ten days between sixty and seventy souls profess to have submitted to Christ. Prayer meetings fully attended, even crowded, every morning at sunrise, and again in the evening.

Jan'y 29. Lord's day. Though quite unwell, I preached for the African Church, and invited the anxious to come forward for prayer. About thirty complied with the invitation, many of whom professed submission to Christ. One of the marked characteristics of this work is the rapidity of its course, and the sudden manner of conversions. And yet I can discover nothing superficial. It seems to be a deep, powerful, genuine work, arresting all classes, exciting the utter astonishment of some and the utter opposition of others.

Feb'y 29. I have spent about fifteen days at St. Louis, preaching, attending prayer meetings, visiting from house to house, &c. Among the Presbyterians the work is powerful. About 40 joined that Church on the second Sabbath. Forty-seven have united with the Methodists. None have as yet been added to the Baptist church, though several have been to converse with me, and expressed a wish to be baptized. The most serious difficulty about their joining the Baptists is the want of a minister. We have not a man in this region of suitable qualifications, who can be sent to this place. Never was there a finer opening to raise up a Baptist church. It is now about eleven years since we have sent forth a cry to the East, "Come over and help us" at St. Louis. On the files of your Society, you will find letter after letter containing this call. We have prayed the Lord of the harvest to send us a minister, but our prayers have as yet remained unanswered. What Boston has been, and now is to New-England, St. Louis is and will be to both the states of Missouri, and Illinois. Shall the Baptists relinquish the city wholly to others or come in and perform their duty? We have about twenty members—part of them in the city, and the rest eight or ten miles distant. They are most of them poor, but pious and active—Many liberal and wealthy gentlemen in the city, are friendly to our sentiments, and would assist in erecting a house, if we had a suitable minister. A congregation might be easily gathered. I am instructed by the brethren here to make *one more call upon our Eastern friends to send them a Preacher*: a man of reputable talents—of good address—of unfeigned piety. I make this as a *dying call*. It *must be answered, or the cause here must sink*.

In the African Church there is a glorious work. About half of my time, whilst in the city, I spent with that people. They are near my heart. Fourteen years since, I opened a Sabbath School for this class in St. Louis: the first Sabbath School the sun ever shone upon west of the Mississippi. A revival soon commenced in the school, and several were baptized. This was in 1818. Now there is a church of 126 members, and as orderly and pious as any Baptist church in the state. They have a pastor and a brick meeting-house

finished and free of debt. About twenty have been examined as candidates for baptism, and many more, twice this number, are serious.

March 3. I left Kaskaskia yesterday, and, after one day's ride, reached a settlement in the southern part of St. Clair County. Here are evidences that the Lord is at work. To-day I preached and baptized 13 persons. On receiving them into the church, I exhorted them particularly to three things.

1. To abstain entirely from all ardent spirits.

2. To perform family prayer daily, and to instruct their children.

3. To make it a conscientious business to support the Gospel. I shall make it a practice hereafter to address converts, when about to unite with the church, on these topics.

March 24. Yesterday and to-day I have been with the church in ——— County: a case of discipline came before the church, which it was supposed would result in the exclusion of the offender.—He is a Physician, and a man of talents, but has for many years been addicted to intemperance. Two years since he professed religion, and united with this church, and this is the third time he has been subject to church censure, and now under aggravated circumstances. The brethren present desired me to labor with him. I first conversed with him in the presence of two or three brethren, till he appeared somewhat humble—then I had him make a confession before the whole congregation, and pledge himself to total abstinence in future. I then gave him a solemn admonition, telling him that if he again indulged in the use of ardent spirits he was ruined. Then the church first, and afterwards the whole assembly were addressed—the 51st Psalm, L. M. was then sung—the hand of fellowship given by all the church as a token of his restoration, at the close of which he knelt and for him prayer was offered. Nearly every person present (and the house was crowded; among the rest were the Governor and the Ex-Governor of the state) was in tears. I mention these particulars as a specimen of the course I am resolved to pursue with intemperate professors. Drunkenness has been a crying sin in the Baptist churches at the west. In this region we are resolved to have but one time of labor with a drunkard, and that shall be thorough. Any member may get drunk once, but then he must evince his repentance by pledging himself forever to abstain from intoxicating liquors, or lose his standing in the church. Many already have been effectually cured by this process.

March 29. Attended quarterly meeting of ministers at New Design. In this settlement baptism was first administered in the wild regions of Illinois 38 years ago. One of the four then baptized is now living and was present at this meeting. It is old sister Lemen. She has 8 children, all present, all hopefully pious, and four of them are preachers. The father of this interesting family, was remarkably strict and exemplary in his house—he diligently instructed his children and attended family worship with great regularity. The severest sickness never prevented him. The day before he died though extremely feeble, he performed family prayer in his bed. Family prayer, I am happy to say, is now urged upon the members of our churches by the preachers with whom I associate in a manner very different from what has formerly been the custom of Baptist preachers in the west. Many have commenced praying in their families who had been silent for years.

(To be continued.)

FOREIGN MISSIONARY REGISTER.

SUBSCRIPTIONS and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions &c., should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

REV. MR. MASON'S JOURNAL.

Sabbath, Oct. 9, 1831.

Shortly after worship this morning, a young priest, lately from Ava, called to see us. Curiosity is the best motive to which we can attribute his visit, for when offered tracts he refused them, observing, "I have seen them before in Rangoon."

I asked, is it not commendable to examine various religions in order to ascertain the true end? Yes, he replied, "but religion is a matter of taste. One person likes one kind of food, and another person likes another kind—both are good. And thus it is with religion. One religion suits one person, and another religion suits another person, and both are good." In relation to the Priests examining our books he remarked, "this teacher (pointing to me) wears white, all white, no stripes. I wear yellow, all yellow, no stripes. He likes white without stripes, and I like yellow without stripes. So it is with our religion. He prefers his without mixture, and we in like manner wish to have no mixture in ours," adding with emphasis, while pointing to his ear, "my ear is so full of Gaudama's religion that I have no room for anything else."

After he left us we assembled to examine five Karen men, who

were candidates for baptism. Three had applied before, and their relation proving satisfactory were accepted. Two were new applicants and their examination was deferred.

Oct. 10th. This morning the three Karens accepted yesterday were baptised. The afternoon brought Moug Isek-kyer from the south where he has spent the rains, keeping school. He represents the whole people, of every age and sex, as addicted to habits of intemperance; relieving the dark picture however, by indulging the hope, that one individual is an exception, and is truly converted to God.

Oct. 16th. Our hearts were encouraged by two new applications for baptism to-day. The one a Tavoy woman mentioned in former Journals, the other a Karen man with whom we have no acquaintance.—Examination deferred.

Oct. 17th. Three Karen men made their first request for baptism this evening. One of whom, an intelligent looking youth, unknown to us, has, throughout the rains, had a school of fifteen scholars.—Examination deferred.

Nov. 8th. Several persons at the Zayat to-day laughed at the idea of men being required to love others as themselves, and asked, "Are we to love black foreign-

ers as ourselves?"—a people for whom they entertain the most sovereign contempt. This was too much for them to admit, and one dryly inquired, "Do the people in the American country love others as themselves?"

Nov. 14th. The state of Mrs. Mason's health and my own is such that a change of air has been deemed expedient. The physician advises sea air and the sea shore, but there we should be useless; and the husbandman finds no breezes so invigorating as those that blow from the field he cultivates. We have decided to explore the river north of us, at least as far as there are inhabitants, no Missionary having ever been in that direction.

Thus we can be useful in scattering tracts, if unable to do any thing more; and it is a privilege in any way to promote the work of God.

Ya-byoo.

Nov. 18th. Tavoy 20 miles distant we left three days ago, and last evening was spent in this small village, which exhibits nothing remarkable but a Monastery on the verge of the contiguous forest, deserted by its former occupants, and literally "a possession for the Bittern." Nearly all the villagers were at worship last evening, listening "with eyes and ears." Truly it was an interesting sight; to see a whole village assembled, to hear for the first time, that there is a way opened by which they may escape sin and hell. They left us reluctantly, and I heard Moungh Shwa Moungh with them till near midnight. He observed this morning, "some of the villagers are half disciples already; they have given up making offerings and worshipping Gaudama."

Nan-zu Creek, Sabbath eve, Nov. 20th.

"And they rested on the Sabbath according to the commandment."

We have spent the Sabbath at the mouth of this creek, and had worship twice beneath the shadow of the finest specimen of Banyan I have seen in Burmah. We are ten or fifteen miles north of the last Burman dwelling in the province, and some forty-five or fifty from Tavoy. To-morrow we visit a small Karen village, a few miles up the creek, the last of human habitations in this direction, and then seek again the golden beacons of idolatry.

Tavoy, Nov. 24th.

After visiting eleven villages we returned home last evening, with the impression that the northern section of the province, though with a spare population, is a missionary field worth cultivating. The people at the most have but a flickering zeal for idolatry; and of Priests, to keep the flame alive, they have few or none.

Nov. 30th. At Moungh ma Shoung, one of the three villages I visited to-day, Shwa Moungh was interrupted by the inquiry, "If you do not go to the pagodas, nor worship images, nor make offerings to the priests, how do you worship your God?" "By making him the best of offerings," was the reply; "by offering him the heart. God is a Spirit, and requires us to love him with all the heart, and to love another person as we love ourselves; and these commands include all others."

Dec. 1st. Visited four villages to-day, in two of which are kyongs or Monasteries. The tracts were received at one, in the absence of the priest, by a young novice; and at the other, I spent considerable time, but the priest refused the tracts, saying, "You may carry them to the ignorant villagers;" which was done accordingly. "And these common people received us gladly."

Dec. 2d. At one of the three villages I visited to-day, we had a

congregation of twenty or thirty, who said our doctrine was "mixed with oil." A figure expressive of approbation drawn from their food; oily mixtures being the most agreeable. At the Monastery the priest appeared interested in what was told him, and put many pertinent questions. I inquired, at parting, Do you believe these things? He replied, "I dare not say I believe; I will examine the books you have given me, and think on the subject."

Dec. 7th. At one of the two villages visited to-day, we found a considerable number of persons assembled at a funeral, and I introduced the gospel by reading those beautiful passages from Job with which Mr. Judson begins the Burman funeral service. The people were attentive, but wished to know how, according to our religion, they could obtain merit. At the other village we had no little trouble to persuade one or two women from worshipping the books we gave them, to gain merit. A Burman has no conception of salvation without merit.

The Priest, on receiving the tracts at the Monastery, asked if we had given them to the people? on being answered in the affirmative, with the remark that they might examine and follow that religion which they thought best; he observed, "That is very good; I have heard of your religion before but never before saw the books."

Dec. 8th. Visited three villages to-day, in one of which we found nearly forty men assembled on some public business, which was just finished. They afforded us an interesting congregation, with whom we spent one or two hours.

Pyero-ting, Dec. 14th.

I left Tavoy this morning, and reached this village on a small creek some ten miles south-west of the city, about sun-set. We spent part of the day in Weydu, which, about the time the Pilgrims

settled in Massachusetts, was a populous city, but now consisting of little more than twenty huts. On my arrival here we went round to every house with tracts, at the same time announcing preaching in the Zayat after dark. The attendance at worship was respectable, and the hearers attentive.

Dec. 15th. Before sunrise, this morning I received a visit from the Chief of a neighbouring village, who introduced himself with a present, and said he came to request books for his village, and to show me the way there.

While putting up tracts, he was careful to observe, "There are many houses in my village." He went round with me to every house, and exhorted the people to examine the books, and consider the doctrines therein taught. I visited two other villages in the course of the day. At one of them, being extremely fatigued with walking across the burning paddy fields, I lay down in the first shade we reached, when a woman brought me a mat to lie on, and some fruit for refreshment, for which she refused all compensation. Instances of feeling are so uncommon, that on recurring they deserve to be remembered.

Tavoy, Dec 17th.

Last night at nine o'clock we left Pyrenting, and arrived here this morning to breakfast, where I found Mrs. Mason confined to her bed with sickness, and about sixty Karens in the yard, more than twenty of whom are applicants for baptism.—Life,

"Thou pendulum betwixt a smile and a tear."

Sabbath, Dec. 18th.

We had to prevent the school children from coming to worship this morning, not having any place large enough for their accommodation. We have been reluctant to subject the Board to the expense of erecting a chapel, while

we could seat our congregation in the dwelling-house or school-room; but God is calling to us, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation."

Dec. 19th. I have been busily occupied all day and evening with the examination of candidates for baptism, and have received thirteen. One man, Moug Thah Oo, attributes his conversion to the preaching of a Karen christian, during the last rains, but most of them heard Mr. Boardman preach, when he visited them three years ago, and say they believed at the first hearing, but did not obtain a new heart, until about a year afterwards. One said he got a new mind when some of the first converts were baptised. Thus the work of conversion seems to have been produced by the blessing of God on means precisely similar to those which are blessed in Revivals at home. The whole, however, to be traced to Bro. Boardman's first visit to the jungle in 1829. An impulse was then given to Karens' minds which I confidently anticipate will never stop until the whole nation is converted.

Dec. 20th. Seven persons were received for baptism to-day; one was rejected on examination, and the examination of eight was deferred, this being their first application. Among the number received is Mah Boke, the Tavoy woman, who was rejected on former examination. She is a very ignorant woman, but we hope the best concerning her, and cannot close the door of the church against her any longer. One dated the time of her conversion with Bro. Boardman's dying visit into the jungle last Feb. remarking, "I believed before, but did not obtain a new heart until then." All the rest have considered themselves Christians for two years. In the evening the twenty persons ac-

cepted were baptized—eleven men and nine women, making seventy-two persons to whom I have had the happiness of administering the ordinance since my arrival at the station.

Sabbath, Dec. 25th. This afternoon three Karen men arrived, supposing the day to be Saturday. One is a member of the church, another has just been asking for baptism, and belongs to what we call "the other nation." He attributes his conversion to the preaching of Moug Kyah, the Karen Christian, whose labors have been so eminently blessed. The third says he wants a new heart, but his mother-in-law is trying, and he thinks he will let the woman go first, and then follow.

Dec. 26th. This morning a man arrived from Nyat-wa, one of the villages where we left tracts on an excursion up the river. He says the people read the books we left them a great deal; and those who cannot read, are constantly coming to him, to have him read to them. He represents the people as very anxious to have their children taught to read; and hearing we establish schools, he has come to offer himself for schoolmaster to the village. Two or three days ago, one of the boatmen we employed on going up the river, called, requesting employment as school teacher in a village a few miles from Nyat-wa, on the opposite side of the river, where he has gathered eighteen children. If facts of this character will not send us a superintendent for the schools, what will?

Tha Nyen, Dec. 27th.

After leaving Tavoy, on the forenoon of yesterday, and visiting two or three villages on the way, we arrived here this evening. A small village at the head waters of a creek, some twenty miles or upward, south-west of the city.

In coming here, I fell in with a Portugese, who has a Burman family.--"Plenty of game, Peacock's in abundance, Tigers, Wild Boar, and another beast about the size of a Buffalo, I dont know what you call it." This was the first salutation with which he met me on stepping up to his door. It was some time before he could be persuaded I was not in search of Tigers skins, and peacocks feathers, but on discovering what kind of game I was pursuing, he told me he was a Christian, and wished to make his wife and little boy Christians, but there was no Padra in Tavoy. I gave him to understand that it was the Lord's work to make them, and beyond the skill even of a Padra. He replied, "I am a Roman Catholic." To ascertain what he believed, I remarked, "We ought to know what we believe," "The Padra knows," was his answer. Surely, Boodhism and Idolatry are preferable to Popery. He told me he once made a Burman woman a Christian himself. She was on her dying bed, and wished to become a Christian before she died, which only added proof, that heathenism carries no consolation to the gates of eternity.

I endeavored to direct their minds to the spiritual nature of christianity, and his wife seemed interested. Having abandoned the worship of idols, she evidently wants some religious system on which her mind can rest. God grant she may find that rest which is, "as the shadow of a great rock in a weary land."

Dec. 28. I visited to-day two or three villages on the north, and at Kyettwen found a Monastery. On going into the yard I was surprised to find the Priest sitting on a mat in the sun, repeating pali verse. Before him were several little baskets of offerings, containing boiled rice and sweet-meats, while several of his scholars sat around him; a num-

ber of villagers were scattered over the yard, gazing upon the group with mingled traits of expectation and astonishment on their countenance, standing out in bold relief.—My attention was however soon drawn to a neighboring Zayat, where a sick woman lay groaning under the hands of two or three boys, who were busily employed pinching her legs and knees. These boys, I observed, had several strings of white cotton thread wound round their waists, and on being relieved at short intervals by others, the number of threads was increased by the Priest, who continued his recitation of pali with breathless haste.

I found the woman's pulse failed to indicate any derangement of the general system, but was told her feet were drawn up and her knees stiff, adding, "She is possessed of a demon, which the Priest is expelling." At this moment the Priest stopped, and ordered her to use her knees—but in vain. He then came into the Zayat himself, and while a boy laid his hand on the woman's knee he commenced beating it with a bamboo and repeating pali verse again, closing with a heavy blow, and a command for the spirit to come out of her. For some reason or other, perhaps our presence, this did succeed, and he called for water, over which, having breathed two or three times and blessed it in the "sacred pali," he ordered the water to be poured on the woman's knees, and to make her bend them. All was done accordingly, her cries notwithstanding. More holy water, with the arms of her husband brought her on her feet; and it was plain enough, even to us, that there was no demon in her knees now; so the scene closed, by the Priest's sending the baskets of offerings into the woods, in different directions, as thank offerings to the demons for having evacuated their possessions. I endeavored in vain to divert their minds from "these

lying vanities," and left them with a heavy heart. The woman sat down again but little relieved, notwithstanding the expulsion of the demon.

Byithing, Dec. 30. We left Thawyer yesterday morning, and got up here on another small creek last evening. I have visited several villages to-day, but unwittingly fallen into a Taling settlement, where, although the people all speak Burman, few read it. The Priest in Ya byoo (not to be confounded with a Ya byoo north of Tavoy) although he reads Burman fluently himself, told me he taught Taling only to the boys of the village. I supplied some houses with books, omitting others; and while passing out of the village, I was stopped by a person running up behind me and begging I would come back and preach to them. On returning, I found ten or twelve assembled, with whom we spent an hour—with how much profit we shall know, as I told them at parting, when assembled before the throne of "that Jesus whom we preach."

We were not suffered to get out of the village, without a repetition of the request "to come and preach." We found the people attentive and hospitable. Being the hottest part of the day, they brought out, before parting, some of their refreshing fruits, which God ever provides when he sends an exhausting sun.

We had fifteen or twenty at worship to-night, and several staid conversing after the services closed. The last person that went away was an old man, who asked me if I could do his knees which are stiff any good. It seems he has visited the famous Priest with whom we came in contact two or three days ago, who went through the whole process of expelling the devil, but left the old man's knees as stiff as he found them. The receipt I gave him was, "repentance

towards God, and faith in the Lord Jesus Christ," which I warranted a perfect cure for all his troubles.

Illness and the last days of Mrs. Kincaid.

The following interesting account of the illness and death of Mrs. Kincaid is contained in a letter addressed by her husband, the Rev. Eugenio Kincaid, to a friend in the state of New York, and published in a late number of the Baptist Register.

It becomes my painful duty to give a detailed account of some of the most afflicting events of my whole life. Hitherto I have been a stranger to sorrow—the cup of affliction has been dealt out to me with a sparing hand. My family was dearer to me than my own life, and a residence on this side the waste of waters, far from kindred and friends, serve to endear them a hundred fold. Separated as we were from the land of our fathers, and surrounded by thousands of poor ignorant heathen, our own humble home became a world of itself;—together we wept and prayed around the family altar, and together labored for the acquisition of that language, by which we might communicate the glorious gospel to the millions of Burmah. We entered into the work with the most sanguine hopes of ultimate success.

But now, sir, I am left to make my way alone on these pagan shores. The friend, the companion, the wife of my youth has been early called from the scene of her labors;—her toils are ended;—she weeps and prays no more. You know what it is to see the cold sweat of death gathering over affection's fairest form, and all that was lovely in life, fading and withering under the influence of deadly disease! You know what it is to shed tears of unavailing sorrow over the grave that encloses *one* dearer than life! After we arrived in India, we were blessed with excellent health, until the rainy season began; then we had a slight

attack of intermittent fever, but after about ten days it left me, without taking a single portion of medicine;—it was otherwise however with Mrs. Kincaid. She had this fever at intervals for about two months, but it seemed to wear upon her but very little, so that she continued studying the Burman language. At this time she had an attack of the bowel complaint, which reduced her very fast. Both the fever and the bowel complaint were soon removed, but their debilitating influence had been the means of bringing on another disease, peculiar to this climate, and very fatal to foreigners. Until this time we had apprehended nothing alarming. Dr. Brower, of H. M. 45th Regiment, attended daily, and Dr. Anderson, of the staff, often attended in council. These gentlemen advised, as the only effectual remedy for this complaint, a removal to some northern climate, as soon as Mrs. K. should be able to go on board ship. On the 10th of Nov. Mrs. Kincaid was made the happy mother of a son. Herself and child during the first five days were very well, and we had every prospect of getting out to sea in a short time.

On the 10th she was taken worse, so much so, that I relinquished all hope of her recovery; however, about the 28th and 29th every symptom appeared favorable. She expressed an anxiety to get out, thinking that a little change would prove serviceable both to body and mind. The physicians approved of it, and I had her carried out in a palanquin, morning and evening until the 5th December. Our little babe was taken ill on the 5th, and continued sinking until the 8th, when he went into convulsive fits; from the first fit he recovered, but a few hours after, he went into the second, and expired. Mrs. Kincaid sat in a chair, and held him in the last fit. I begged of her for my sake, and for hers, not to exert herself; but a mother's affection prevailed over her better

judgment. However, when she saw that its emancipated spirit had taken its upward flight, she became entirely calm, and felt so well satisfied that it was all for the best, that she often told me, she had not had one wish to have her sweet babe restored to her again. We both felt that this entire resignation to the will of God, was a kind mercy of our heavenly Father. From this time to the 15th of Dec. there was no perceptible change, except a gradual loss of strength. Most of the time previous to this date, I had felt an awful presentiment on my mind that my dear wife would not recover; but any favorable change filled me with hope.

The first of November, I laid aside my books, and relinquished all labors except to preach to the English, and made it my whole business, night and day, to administer to her wants. Dec. 18th, Lord's day, I perceived that the disease was rapidly approaching a fatal crisis. After considerable conversation, I told her it was time for meeting, and that I had one person to baptize. She said, "Very well, but you will return as soon as possible." I returned before 12 o'clock, and we had as much conversation, as her strength would permit. After preaching again in the evening, on this subject, "For our light afflictions which are but for a moment," &c. we both felt that this probably would be the last evening we should spend together on earth. I told her this separation to me was awfully painful, but I perceived it to be the will of God. She said her hope was in Christ, but she had not that cheering prospect which she wished, yet she felt weaned from the world, and could leave her family in the hands of God. Much to the same purpose was said at intervals till 11 in the evening, when she urged me to lie down a little time and rest, (perceiving that I was much exhausted.) At 1 o'clock, I got up and

seeing that she was fast going, I gave her some lavender, which revived her, and she fell into an easy sleep till about 2, when she awoke and said to me with a clear voice, "I am now dying," and, raising her eyes, continued silent. I applied some restoratives to her temples, but soon perceived the cold clammy sweat of death gathering on her forehead. After a little time, a heavenly smile came over her countenance, and more of the divine presence I never felt;—there was something friendly in the approach of death, and with pleasure I could have unrobed myself and descended with my dear companion into the dark valley:—heaven seemed to be just at hand, and the glories of the eternal world rose in delightful and awful majesty before me. Never before did I feel such strength in prayer. Never before such entire resignation to the will of God. I stood in silent watchful attention to see the spirit fling its last look on the world, and wing its way to the throne of God. After this she did not speak, but continued looking upwards, with a countenance that indicated that she had caught a glimpse of the brighter visions of eternity. About 4 o'clock on the morning of Dec. 19th, she resigned up her spirit, without a struggle or a groan. When I saw that all was over, I called a Burman female, who was sleeping in an adjoining room, and said to her in the Burman language, "The teacheress is dead." The sound awoke little Wade, and springing from his bed, he cried out in the most heart-rending manner, "Is my ma dead? Is my ma dead?" and for a time he was inconsolable. Few children of his age ever received more instruction from a parent. During the last six or eight months his dear ma labored much to instruct him in the knowledge of religion, and often took him alone, and prayed for him. Impressions were

made on his mind, which I trust will never be forgotten.

Brother Judson and sister Bennett were the only members of the mission family who were here during these painful trials, and nothing was wanting on their part that could be done. Their kind, Christian sympathies have been balm to my bleeding spirit.

The funeral was attended by a large number of English and Burmans. Col. Shaw issued an order, unsolicited, for all the members of the church to have permission to attend; this was kind and thoughtful. Br. Judson delivered a deeply impressive discourse on the resurrection, and many a veteran soldier wept over the awful solemnities of the grave.

Thus, my dear Sir, I have given you a hasty narration of facts, and you know how to sympathize with me. God has prepared me beyond any thing I had expected, to endure this trial. I see that God has done it, and I feel no disposition to murmur. Every effort was made which kind and skilful physicians could make to arrest the progress of the disease, but all proved unavailing; and I can now see that my dear Almy had been preparing to leave the world. At times she felt much distress of mind, and very often talked of the hardness of her heart: at other times she felt comforted with the promises of the gospel, and rejoiced in the hope of immortality.

Some of the most lovely and amiable dispositions which adorn the people of God, she exemplified in her life. That meekness and humility which shrinks from observation, and feels its own unworthiness, and induces a person to esteem others as better than himself, she did possess in no ordinary degree. She is now gone to the full participation of that rest which remains for the people of God: the darkness, and hardness of heart over which she mourned, and so

often wept, are now removed, and her spirit, all beautiful and holy, joins the society of the redeemed in the paradise of God. A little time longer we travel in this vale of tears, and then hasten to join our friends who have gone before us. The way is short—the time is near—and how amiable, how lovely is the Christian religion, when brought in close connection with the lowly couch of death! It is the hand that wipes away every tear; it is the balm that heals the wounded spirit; it is the eye that looks undaunted on the king of terrors; it is that friend that sticketh closer than a brother.

EXTRACTS OF A LETTER FROM
THE REV. MR. KINCAID.

Maulmein, Nov. 8, 1831.

Rev. and dear Sir,

You will learn from a journal which I forwarded to you in July that a good work had begun among the English, and I am happy to inform you that it has been steadily going forward till the present time. The tracts which I brought with me from America, have long since been distributed, and the good which they have done will only be fully disclosed in the eternal world. One man, now a worthy member of the church, dated his first serious impressions from reading the *Swearer's Prayer*. *The great Question answered* has been most signally blessed. The tracts on intemperance have been like the stone which went from the sling of David. Many a giant that defied the armies of the living God has fallen; not to perish, but to be raised to life everlasting.—A large bundle of tracts was sent to Br. Judson from the London Tract Society, and these are nearly gone. I have been in the habit of visiting the hospitals occasionally, conversing with the sick, and giving a few tracts to those who seemed desirous to read. In some few instances individuals have been awakened to a sense

of their lost condition by these means.

From about the middle of July, to near the end of October, we have had a constant ingathering to the fold of Christ. It has been truly a time of refreshing from the presence of the Lord. Many who came out to the chapel to scoff, went home agonizing under the awakening influences of the Holy Spirit.

On the 6th of Nov. 1831, two were baptized, increasing the church under the care of Mr. Kincaid to the number of one hundred, all baptized by him except the first fifteen, as it will be recollected.

I am requested by the members of this church to tender their christian salutations to their dear brethren and sisters on the other side of the great waters, who to them have acted the part of the good Samaritan. To the Baptist Churches in America they look, as the means of conveying to them the words of eternal life.

The church observes the monthly concert for prayer; have a missionary society, and about two thirds of the members are on the side of *total abstinence* in reference to ardent spirits.

Yours, affectionately,

E. KINCAID.

Dr. Bolles.

Death of Dr. M'Coy.

Died on the evening of May 26, at the residence of Mr. J. Lykins, near Shawnee agency, Mo. in the 26th year of his age, Rice M'Coy, M. D. son of Rev. Isaac M'Coy, Missionary to the Indians.

Doctor M'Coy was a graduate of Transylvania University, Lex. Ky., and was eminently qualified for the duties of his profession. His amiable disposition and scientific acquirements had secured for him the affection and respect of a large circle of friends, who, besides his relatives, deeply mourn his early departure to another world. Though

well qualified to arrest disease in others, and to alleviate the sufferings of his fellow beings, he could not effectually prescribe for his own relief. This was a disease of the heart, the symptoms of which early indicated that it was incurable.

The comparative serenity which attended a few of the latter weeks of the life of Doctor M'Coy was attributed by his attendants to the solid support which he derived from vital religion.

This was the fourth son of which his afflicted parents had been bereaved in less than two years. And since they have been Missionaries they have buried seven children. Yet it is true that Christians may be cast down and not destroyed. While the surviving members of the family notice with pain the empty places, filled as it were but yesterday, by four of their number, they find substantial consolation in the hope that those who have departed are in heaven. They could not desire them to be back again. More appropriate for them to say, We shall go to them and let us prepare.

Extract of a letter from the Rev. Joseph Elliot, addressed to the Corresponding Secretary.

WYOMING, GEN. CO. N. Y.

July 20th, 1832.

As one of the Executive Committee of the N. Y. Bap. State Convention, I visited the Tonawanda Missionary Station, on the 5th inst., and attended a protracted meeting with the native brethren, the missionary family, members of the schools, and such pagans as could be persuaded to come and hear the gospel. There had been much religious feeling among the scholars for some weeks before the meeting, and a spirit of fervent prayer in the church. On the 4th, an address on temperance was delivered by Br. Foster, of Balavia, and on the 5th

our meeting commenced and continued till Sabbath evening. As the fruits of our humble endeavors, three pagans wished to be admitted members of the Temperance Society, which includes the whole native church and school; and seven sons and daughters of the forest, after being critically examined as to their christian knowledge and experience were baptized and united with the church. This was truly an interesting scene: five dear scholars, whose average age was not over twelve, and two heads of families, surrounded by hundreds of pagans were buried in the liquid grave! The spirit seemed to brood over the waters, whisper peace to his children, and reprove many a pagan's guilty conscience. Seventeen natives have now united with the Tonawanda church since last Oct. Our school flourishes under the excellent hands of our Br. Rollin and sister Gardner, whose souls are warmly engaged in the work. Number of scholars 35. Number of members in the church 39. Number of pagans near the station about 400.

Our native brethren have completed a neat and commodious house of worship, which was opened by a discourse delivered by myself, and does great honor to Indian improvement as well as religion. Indian workmen have done the whole except a trifle, and paid for it themselves, except about sixty dollars. May they see it soon filled with converted pagans, bowing in worship to the holy child Jesus.

Ordinations of Missionaries.

June 7. Mr. Charles G. Wilson was ordained as an Evangelist at Lower Dublin Church, near Philadelphia. Two Sermons were preached on the occasion by Rev's. J. L. Dagg and W. T. Brantly. The Rev. Mr. Dagg made the ordaining prayer; the Rev. D. Jones gave the charge, and the Rev. W. S. Hall, in conclusion, addressed the church and congregation. Br. Wilson has

since departed for a missionary ship. Br. Merrill expects to labor station among the Shawnese Indians, and expects to co-operate with brother Isaac M'Coy, who has for some time been on the ground.

July 19. Mr. Moses Merrill was ordained at Sedgwick, Me., to the service of a Missionary among the American Indians. The Rev. Daniel Merrill made the introductory prayer, and preached on the occasion, text in Acts xxii. 21. The Rev. A. Allen offered up the ordaining prayer; the Rev. J. Gillpatrick, of Bluehill, gave the charge, and the Rev. Mr. Mirick, of Sedgwick, presented the hand of fellow-

Aug. 15. Mr. Nathan Brown was ordained at Rutland, Vt. as a missionary to Burmah. Rev. Dr. Sharp, of Boston, delivered a discourse on the occasion, founded on Ps. cii. 13. The consecrating prayer was offered up by the Rev. H. Proctor, of Rutland; the Rev. L. Howard of Windsor delivered the charge; and the Rev. E. B. Smith, Poultney, presented the hand of fellowship; concluding prayer by the candidate. Br. Brown is expected to sail in a few weeks.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from July 20th to Aug. 25th, 1832.

From Mrs. Maria T. Jackson and Mrs. Eliza B. Rogers being the second payment towards the support of a child in Burmah, named Stephen Gano—per Rev. H. Jackson,	25,
Mrs. Ewing of Georgetown Ken. for the Burman Mission—per Rev. J. D. Knowles,	1,
Rev. Edwin Sandys, being proceeds of a Young Ladies Working Society of Lebanon Springs, N. Y. for printing the Burman Scriptures, per Mr. E. Lincoln,	15,
A friend in Dorchester for Foreign Missions,	3,
Two individuals of the Kimball Union Academy, Meriden Village Plainfield, N. H.	1,
The Missionary Society of the Preparatory Department at the Newton Theological Institution—by Mr. Foster Hartwell, Treasurer, for the Bur. Mission,	5,
Mrs. Goodenough of Sudbury, for the Burman Mission, being avails of a pair of Gold Knobs, per Rev. Mr. Ropes,	2,
The Black River Baptist Missionary Society, per Rev. Thos. A. Warner, Secy. to be appropriated as follows:	
For printing the Burman Bible, being the fourth payment from the Baptist Church, Lowville,	10,
A Widow's Mite for same, being avails of a string of gold beads,	3,
For Burman schools—contributed by the Baptist Church Watertown, for educating a Burman Boy named Jacob Knapp,	14,57
For General Missionary purposes,	222,43
	—————250,
Miss Martha V. Ball, being quarterly payment for the education of a Burman child named Lydia M. Malcom,	6,25
A friend for the Burman Mission, enclosed in an anonymous communication to Dr. Bolles, dated July 24, 1832.	5,
Miss Eliza Jameson being the second annual payment for the support and education of a child in Mrs. Boardman's School, Tavoy, named Ann Mary Bartlett—per Prof. Chase,	30,
A friend for Burman female schools,	10,
A friend for the Burman Mission,	1,
The Franklin Baptist Association, "being avails of subscription taken in Bap. Ch. Ashfield, for the Burman Mission,"	8,25
Miss Hepzibah N. Bennett, Sec'y. of the Fem. Benevolent Soc. of the 3d Bap. Ch. and Con. Middleboro', Mass. being the second annual payment for the support and education of a Burman girl named Mary Hubbard, Per Levi Pierce, Esq.	25,

Dea. James Loring, Treasurer of the Boston Baptist Foreign Mission Society, contributed as follows:	
By the Female Primary Society of the Federal Street Baptist Church and Congregation for Female Schools in Burmah—	
per Mrs. H. Lincoln Treas.	100,
A Stranger,	15,
A friend in Ashtabula County, Ohio, for Bur. Miss.	17,
Female Burman Mission Society of the Charles Street Baptist Church and Congregation—per Mrs. A. Sharp, Treas.	70,80
Collections at the Monthly Concerts of Prayer, for the education of Females in Burmah,	32,47
	<hr/> 220,42
Rev. Edmund A. Crawley, Secretary of the Nova Scotia Baptist For. Missionary Society, having been contributed as follows:	140,
Rawdon Female Mite Society,	£11,14,6½
Contribution from Baptist Church at Wilmot,	2,00,0
Miss Mary Manning,	5,05,0
Dorcas Hall,	5,05,0
Truro Female Mite Society by Miss Blanchard,	4,00,0
Newport Missionary Society,	1,18,9
Collected by Mrs. Ruth Phinney of the Baptist Church at Nictaur,	5,00,0
Nictaur and Wilmot Female Mite Society.	12,10,0
	<hr/> 37,13,3½

N. B. The balance beyond what was forwarded of the above is carried into a new account by the said Society.	
The Horton Female Mite Society, Nova Scotia, for the education of a Burman girl, being the second payment towards that object:—Per Mrs. E. M. Pryor.	40,
Rev. Dr. Kendrick of Hamilton, N. Y. for Foreign Missions, per Mr. H. Lincoln,	3,
From Mr. Nathaniel Tucker of Gardiner, Mass. for Foreign Missions, by Rev. E. Going,	10,
Rev. S. S. Nelson of Amherst, for For. Miss. by Rev. E. Going,	2,
A friend, accompanied with the following note:	1,25
I send you the avails of a useless appendage to my watch, which I wish to devote to the printing of the Bible in Burmah.	

L. FARWELL, *Assist. Treas.*

Note—In the account of Moneys received, published in June, page 191, the sum of \$20, credited the Juvenile Foreign Missionary Society of Brooklyn, N. Y., should have been entered as follows:

From the Female Juvenile Burman School Society, of Brooklyn, N. Y. by Mrs. Crosby, for the education of a girl to be called Sarah Boardman, \$20,

Account of Clothing and other articles received by the Board of the Baptist General Convention, for Stations under their charge, from January 1st to September 1st, 1832.

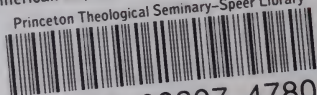
Feb. 15.	One box Clothing from the Salisbury Female Charitable Society for the Thomas Mission Station,	16,
	One do. from Sunderland and Montague,	11,75
April 4.	One do. from Ladies Working Society of Brookline Mass. per Rev. J. A. Warne for the Burman Mission,	31,
May 5.	One do. from the Vermont Baptist State Convention, per John Conant Esq. Treas.	93,63
22.	One do. from Mr. William Gault Treasurer of the New Hampshire Baptist State Convention, for Indian Youth	10,55
Aug. 17.	One do. from friends in Worcester Mass. for Thomas Station	121,37
20.	One do. for Sault de St. Marie Station,	25,
	One do. from friends in Philadelphia, together with about eighty volumes of Books for the use of the Mission among the Creeks West of the Mississippi,	23,
	One do. from the Female Primary Missionary Society of Charlestown, Mass. valued at	37,
	Also, a large and valuable Medicine Chest, from a friend in that place, for the Burman Mission.	

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